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REPORTS.

HERMES, XXXVIII.

Fascicle 3.

Paralipomena zu Euklid (J. L. Heiberg). (See *Hermes* XXXVIII, p. 46 ff. and p. 161 ff.). Since publishing Vol. V (Lipsiae, 1888) of the critical edition of Euclid (Heiberg and Menge, Teubn. 1883-96, 7 vol.) Heiberg has found valuable new material in papyri, in an Arabic commentary and in MSS which he had only partially examined or not at all. His results however throw light mainly on the history of the text, the constitution of which could be materially altered only by the discovery of a second MS containing a pre-Theonic recension, which is now represented by Vatic. gr. 190 (P) alone. All the rest represent the text revised by Theon in the IV century A. D. The constant use of the Elements in teaching produced in MSS repeated interpolations, abbreviations and changes of order from Hero of Alexandria down to Byzantine times. Changes and additions made by Theon can be partially determined by comparing P with independent Theon MSS. However the papyrus fragments show that Theon was conservative and that P must be used with caution. The post-Theonic changes can easily be determined by reference to the older Theon MSS. Heiberg discusses in detail the contamination and classification of the MSS, the scholia and the Arabic commentary. Arabic numerals, it appears, were known to Byzantine scholars as early as the X century. The greater part of the citations from Euclid are due to the commentators on Aristotle. One of the curiosities of this Euclidean literature is the work of an Italian of the X century, who with 'small Latin and less Greek' translated the Elements of which he knew nothing.

Die Überlieferung des Index Academicorum (W. Crönert). This long and somewhat rambling study presents interesting and valuable information to the student of the Herculanean rolls of papyri and particularly to the future editor of Pap. 1021, which contains an historic outline of Plato and his successors (a survey of which is presented) and is a companion piece to the Index Stoicorum (Pap. 1018); both probably the work of the Epicurean Philodemus to whom more than three-fifths of the Herculanean rolls may be assigned. The counter drawing of the Oxford copy of Pap. 1021, made by J. J. Cohen for Gomperz, is severely handled by Crönert. Unfortunately Mekler has taken this as the basis of a recent (1902) edition, which, while valuable, can only serve

as an aid to a future definitive edition. For this there is still need of a careful study of the alphabet, and of a pains-taking collation; as well as of a study of the marginal notes and cross-references. Besides it is necessary to be familiar with some fifty different handwritings distinguishable on the various rolls, and to examine the edges pasted in ancient times and the edges that were cut in modern times. Mekler eliminates the question of hiatus; but it is clearly avoided in Pap. 1021 and 1018, a further proof of Philodemus' authorship. Pap. 164, which is a duplicate of 1021, may some day, when fully opened, yield important results. Pap. 1021 is so full of carelessnesses and hastinesses that one can almost see the book in the making and it therefore deserves an exhaustive study at the hands of those who are interested in book-making, whereas scholars have depended on the Oxford and Naples copies, and even Birt's work does not rest on a personal examination of the originals. Particularly to be noted is the disarrangement of the columns, singly and in blocks of four and five, showing clearly that the *glutinator* pasted the sheets together after they were written upon. The Ulpian passage (Dig. XXXII 52, 5): 'libri perscripti nondum conglutinati vel emendati' is not an exception (Birt, p. 242), but the rule.

ΑΝΕΠΙΒΑΣΙΑ (A. Nikitsky). Commentators of the Troezenian inscription edited by Fränkel (CIG Pel. I 752) and Legrand (Bull. de corr. hell. XXIV p. 179 ff.) have taken ἀνεπιβασία for a new word meaning 'incursion, invasion,' or more technically 'reprisal'; but ἀν- is the usual negative prefix as in ἀνεπιβατός. The Thesaurus has the word, which occurs in a pseudo-Heraclitean letter (Didot Epist. Gr., p. 288), where it means 'interruption of intercourse'. After showing that the Epidaurian inscription CIG Pel. 941 A and B is a copy of the same text, Nikitsky proceeds to combine it with the Troezenian inscription to make out the general sense.

Das Kyplopengedicht der Odyssee (D. Muelder). Though incongruities in certain passages of the Cyclops adventure have engaged the acumen of critics, the story is generally regarded as one of the finest and oldest parts of the whole Odyssey. Muelder is the first to subject it to a searching criticism, which leads him to resolve it into an original, more natural, Cyclops story, 140 vv. long, the οὔρις motive, taken from a poem of different character, and the description of the goat island. These parts were woven together and expanded by the final redactor of the Odyssey. The οὔρις motive is the main factor in the expanded story, introducing with its Polyphemus and his fellows comic elements and refinements, which form a striking contrast with the original solitary Cyclops monster. The work of the redactor appears at many points, to whom is also due the so-called Teiresias poem (λ25-224); hence we are not to believe, with Kirchhoff and Wilamowitz, in a special connection between the latter and the Cyclops adventure at an early period.

Zu Isaios (Th. Thalheim). A number of emendations.

Die Überlieferung der *Silvae* des Statius (A. Klotz). Klotz, the editor of the *Silvae*, gives his reasons for reasserting in opposition to Engelmann (see A. J. P. XXV 223) that the *Matritensis* (M) is our only source of the *Silvae*; moreover that the *notae* *Politianae*, in the *liber Corsinianus*, do not amount to a collation; what there is depends on M. Poliziano erred in believing that he had found the famous Poggio MS.

Berichtigung (O. Schroeder). (See *Hermes* XXXVIII p. 202 ff.).

Berichtigung (Die Redaktion). (See *Hermes* XXXVIII p. 249 ff.).

Fascicle 4.

Beobachtungen zur Technik des Antiphon (A. Reuter). Ed. Schwartz errs in his endeavor (De Thrasymacho Chalcedonio, Ind. schol. Rostoch. 1892) to find the scheme of the Gorgianic Palamedes in Antiphon, who himself indicates in Or. VI 30 f., though in briefer form, the *παράγγελμα* mentioned by Plato (Phaedrus 266 D ff.): 1. *προσίμουν*, 2. *δήγησις μαρτυρίας* τ' ἐπ' αὐτῇ, 3. *τεκμήρια*, 4. *εἰκότα*—some special terms follow, 5. *τέλος*. This *παράγγελμα* seems to have been followed by Antiphon in I, V and VI, with the addition of: *σύγκρισις τῶν μαρτυριῶν*, *δικαιολογία*, *πρὸς τοὺς ἀντιδίκους* and *ἀντικατηγορία*, *γνώμη* and *κοινοὶ τόποι*. Difficult to classify are I 28–30 and V 57–59, 64–73, though falling under the head of *εἰκός*. This enlarged *παράγγελμα* has in general a regular order, though parts are omitted here and there; but most remarkable are the repetitions of essential parts of this scheme in V and VI, which may therefore be regarded as bundles of short speeches on common themes. This *ἄρρυθμος εὐρυθμία* was probably more effective than many a symmetrical oration of later times. The character of Antiphon's arguments shows that Plato (Phaedr. 267 A) would have classified him with those *οἱ πρὸ τῶν ἀληθῶν τὰ εἰκότα εἶδον ὡς τιμητὰ μᾶλλον κ. τ. λ.*

Beiträge zur Textgeschichte und Kritik der Philonischen Schriften (L. Cohn). The first half of the admirable edition of Philo Judaeus by Cohn-Wendland was completed with the appearance of Vol. IV in 1902 (Berlin, Reimer), containing *de Abrahamo*, *de Josepho*, *de vita Mosis* and *de Decalogo*. As a supplement to the account already given of MSS and previous editions, in Vol. IV, Cohn presents interesting details. The classification of the MSS for this volume was complicated by the need of a special grouping for each book, and yet the difficulty of editing was simplified by the fact that a considerable part of the variants was due to itacism and to copying from the *continua scriptura* of uncials into minuscules, of which some striking illustrations are given. Cohn also gives interesting details showing with how little critical ability Turnebus (ed. princ. Par. 1552) handled his

three Paris MSS, and how some of his mistaken conjectures and even misprints passed into all succeeding editions; thus in *de vita Mosis* § 283 *θειοφορεῖται* (*θεοφορεῖται* all MSS) occasioned an unnecessary note in Passow's lexicon s. v. Mangey (London, 1742) based his edition on a much larger number of MSS and being thoroughly familiar with Philo's style and vocabulary made a number of excellent emendations, which MSS, discovered later, have corroborated; but he too was uncritical, valuing all MSS nearly alike and making references to them that are vague and unreliable. Mangey's successors: Pfeiffer, Richter and the Tauchnitz edition have done but little to improve the text and unfortunately have omitted his notes.

Demosthenes *περὶ ὀφθαλμῶν* (M. Wellmann). J. Hirschberg in his history of Ophthalmology recognizes correctly that all accounts of the eye, from Oribasius in the IV century A. D. down, depend on a common source; but referred this source to the beginning of the III century A. D. Wellmann by comparing Pseudo-Galenus (XIV 767 ff.) with the respective passages in Oribasius, Aetius of Amida and others, identifies this source with Demosthenes Philalethes of the Herophilean school (I century A. D.). This comprehensive work of Demosthenes on the eye became the standard. The originality of later medical compilers is not to be rated too high. Productive scholarship ceased with the beginning of the Christian era.

Βοῦς ἑβδομος (P. Stengel). There were six customary sacrificial animals: *πρόβατον*, *ὄς*, *αἶξ*, *βοῦς*, *ὄρνις* and *χίην*; as a seventh alternative poor people could offer a cake *βοῖ παραπλήσιον* (Hesych. s. v. *βοῦς*). This symbolical sacrifice of an *ἄφρονον* suggested stupidity, hence the proverbial *βοῦς ἑβδομος* (Suid. s. v.). Suidas gives also the more usual derivation of the term from a sacrifice of seven cakes to the moon, which has misled Roscher (Arch. f. Religionsgesch. VI 1903 p. 64 ff.) to accept the mistaken tradition of a sacrifice of seven animals and of a special connection with the moon.

Apollon (U. von Wilamowitz-Moellendorff). The attempts to explain the name *Ἀπόλλων* and such epithets as *φοῖβος*, *σμινθεύς*, *χρυσάωρ*, *ἀφῆτωρ* are futile. Leaving aside later tradition, it is significant that the whole Asiatic coast was filled with pre-Hellenic sanctuaries of Apollo, mostly oracles, many of which were not occupied by the Greeks before the time of Alexander. We must conclude that either this pre-Hellenic god was identified with a Greek Apollo or was simply adopted. The evidence in Homer favors the latter view. Here he appears as a mighty and terrible god, who sent pestilence and death with his bow, so that the Greeks were constrained to appease his wrath. Impressed by his oracles they adopted him and gave him the lyre in addition to his bow, because the *θεία μανία* inspires the *μοῦσα* as well as the

μάντις. Thus equipped the god spread his worship to the west. Originally a migrating god and naturally given to colonizing, he had come to the pre-Hellenic Dalos, to which he continued to make yearly pilgrimages, spending part of the year with the Hyperboreans and having a winter resort in Lycia. Often he supplanted older divinities, such as Hyacinthus at Amyclae and the Dorian Carneius, but most notably the chthonic divinity Pytho. Here his priests began to preach of purification and atonement, which new doctrine won many adherents and is the characteristic element in the history of Greek religion from Hesiod to Pindar. This it was that appealed to Pythagoras and Plato. Closely associated with Apollo were Leto and Artemis. The former was probably a Lycian, while the Greek name of the latter covers the union of a Greek with a foreign goddess.

Über die Quellen der Plutarchischen Schrift *περὶ ἀσργησίας* (A. Schlemm). S. following a suggestion of Wilamowitz (Hermes XXIX p. 152-3) shows the agreement of the above work with Stoic doctrines, especially as exhibited in Seneca's *de ira* and in Philodemus' *περὶ ὀργῆς*. The major portion was evidently derived from a Stoic source, Plutarch also contributed his share. Pohlenz erred (Hermes XXXI, 321 ff.) in trying to prove a Peripatetic source.

Die Quellenangaben zu Parthenios und Antoninos Liberalis (E. Bethe). The marginal notes in the Heidelberg MS 398 (IX or X century) giving the sources of these epitomes of love stories are not due to a scholiast of the III century, which is Hercher's, generally accepted, view (Hermes XII 306 ff.), but were added by Parthenios and Antoninus themselves. Such *ὑπομνήματα* for Alexandrinizing poets would have been incomplete without an indication of the sources.

Zur Entstehung des Monumentum Ancyranum (U. Wilcken). The closing sentence: [cum scri]psi haec, annum agebam septuagenu[m] sextu[m] has been generally regarded as proving the date of the composition of this 'queen of inscriptions' to be 14 A. D. Mommsen however gave reasons for believing that an earlier date had been altered by a later hand, following whom Kornemann (Beiträge z. Alt. Gesch. II p. 141 ff.; III p. 74 ff.) tried to show a gradual growth assigning: I chapters 1-13, 34 to 12 B. C., II chapters 14-24 to 4 B. C. and III chapters 25-33, 35 to about 1 B. C. Revisions and additions gave the final form. Wilcken now points to interpolations that prove that parts II and III antedated 5 B. C. and expresses his belief in the original unity of the document; but agrees with Kornemann's view that Augustus continued to make additions up to 6 A. D.

Zu Aischylos Orestie (C. Robert). I. Omitting *διαί* Choeph. v. 639 ff. R. proposes . . . *ξίφος* . . . *Δίκας*· τὸ μὴ θέμις <γ' ὀρῶ> . . . *παρεκβάντας*. The thought (vv. 639-646) is: "The sword of Dike is sure, wrong lies in the dust, the stock of Dike stands

firm". The sword of Justice is familiar in Greek art and Aeschylus himself says v. 647: *προχαλκεύει δ' Αἴσα φασγανουργός* (cf. Agam. 1535-6). II. Choeph. v. 1014 referring to the blood-stained garment, should read *νῦν αὖ τόδ' αἰνῶ, νῦν παροιμώζω παρόν* and should rather follow vv. 997-1004. Wilamowitz rightly omits v. 1000. III. In the last scene of the Eumenides (v. 1022 ff.) the goddesses change the terrible Gorgon-like costume, Aeschylus' invention, for masks and garments representing the familiar, more kindly Eumenides. The generally admitted lacuna should be understood after v. 1031 to gain time for the change.

De Prytanum Rhodiorum numero (M. Holleaux). While admitting that Hiller v. Gaertringen has proved the existence of only five Rhodian *πρυτάνεις* (cf. Hermes XXXVIII p. 137 ff. and p. 320) H. shows that the five *ὄρκωται* (Collitz-Bechtel, GDI 3749 v. 101-103) were not identical with the *πρυτάνεις* as Selivanov thinks (Hermes XXXVIII p. 146-7); but with the specially elected officers mentioned in vv. 86-91.

HERMAN L. EBELING.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LIX (1904).

Pp. 1-33. Der Einfluss des Ω auf die Composition der Odyssee. Groeger. A study in detail of the influence of the twenty-fourth book of the Iliad upon the *inventio* and *dispositio* of the Odyssey. This is manifest in long stretches of the Telemachy, and may be traced even in the episodes which deal with the Phaeacians and with the swineherd Eumaeus. The extent and manner of the use of a single model suggest that a large portion of the Odyssey is the work of a single poet.

Pp. 34-41. De idiotismis quibusdam latinis. F. Buecheler. I. In a Roman inscription, *Spechas* for *Psecas*. II. In a Syrian inscription, *edidit* = *ἔδηδοκεν*. III. In Pelagonius, *absurgiantur* for *axungiantur*. IV. In Fulgentius, *hismintium* for *Sminthium*; *tietis* for *Zethis*; *deuerbas* for *debueras*. V. In the Schol. Verg. Bern., *exierent* for *exigerent*. VI. In Fulgentius *alterutrum* is used as an adverb; in C. I. L. VI 9663, *sine alteritrum animi lesionem*, it stands for *alterutrius*, or rather for *mutua* (ἀλλήλων). VII. In C. I. L. XV 1094, *Aringnotus* for *Arignotus*. VIII. *Triburna* for *tribunal*.

Pp. 42-54. Zu Dorotheos von Sidon. A. Ludwigh.

Pp. 55-62. Carnuntiner Inschriften aus der Zeit Neros. E. Ritterling. An argument, based upon a bit of 'Spanish' Latinity (*aera* = *stipendia*), that the 'legio X gemina' was stationed at Carnuntum, A. D. 63-68.

Pp. 63-107. Ueber das Marmor Parium. F. Jacoby. Notes on the text of the Parian Marble, followed by conjectures as to its

date, sources and purpose. The chronicle seems to have been composed in the year 264/3, or a little later, by a resident of the island of Paros (who was not an Athenian), for the pleasure and instruction of his fellow-townsmen. One of his sources was the universal history of Ephoros.

Pp. 108-40. Zur älteren Nomenklatur der römischen Sklaven. A. Oxé.

Miscellen.—Pp. 141-4. H. van Herwerden. *Observatiunculae*. Twenty-one textual conjectures, ten of them dealing with Hesiod. In Theocritus, XXII 96, *ἔνυσσεν* is suggested for *ἄμυσσεν*.—Pp. 145-8. G. Gundermann. Philolaos über das fünfte Element.—Pp. 148-9. G. Gundermann. Lucans Epigramme.—Pp. 149-57. V. Szelinski. Zu den Sprichwörtern der Römer.—Pp. 157-8. P. Wolters. Epigramm aus Korinth.—Pp. 159-60. A. Brinkmann. ΛΑΜΒΔΑ ΠΕΡΙΕΣΤΙΜΕΝΟΝ.—P. 160. Fr. W. von Bissing. Zu Usener's 'Dreiheit'.

Pp. 161-9. Der Conjunctiv des sigmatischen Aorists. F. Solmsen. A discussion of three Doric forms: *παρθύσαι, φυγαδεύαντι, ποιήσαι*.

Pp. 170-85. Der Costüm- und Maskenwechsel des Chors in der griechischen Tragödie. O. Hense argues against Carl Robert's suggestion (*Hermes*, XXXVIII 634 f.) that the chorus of Aeschylus' *Eumenides* changed their robes and masks during the action of the play.

Pp. 186-99. Zu den Kämpfen im Orient unter Kaiser Marcus. E. Ritterling.

Pp. 200-25. Alexandrinische Untersuchungen. Carl Fries. The author finds some of the themes of the Alexandrian elegy (most of them eternal and universal commonplaces) in early Egyptian 'sources'.

Pp. 226-37. Bedeutungsgeschichte griechischer Worte. K. Dieterich. The first instalment of this study deals with two groups of words: *χώρα, ἀγρός, κόμη* = τόπος, *χωράφι, χωριό*, and *καιρός, χρόνος, ἔτος* = *εὐκαιρία (καλοκαίρι), καιρός, χρόνος*.

Pp. 238-55. Beiträge zur Textgestaltung des scholiasta Bobiensis. P. Hildebrandt.

Pp. 256-78. Ἑκτορος ἀναίρεσις. The inconsistencies in the Homeric account of the death of Hector suggest that it is "eine Composition des Verfassers der Ilias unter Benutzung zweier altpeischer Bruchstücke".

Pp. 279-93. Tibulliana. F. Wilhelm. Alexandrine echoes in the love poems of Tibullus. The author sees the influence of Tibullus, III 19 (IV 13), 11-12, in Shakespeare, *M. N. D.* II 1, 221, and 2 Henry VI, III 2, 359.

Pp. 294-301. Zur Zusammensetzung der Phylen Antigonis und Demetrias. J. E. Kirchner.

Pp. 302-10. Der Festgesang des Horaz auf die Begründung des Principatus. A. v. Domaszewski. The virtues praised by Horace in Odes, III 1-6, are precisely the virtues claimed for Augustus in the Monumentum Ancyranum.

Miscellen.—Pp. 311-13. L. Radermacher. ΒΑΥΒΩ. *Baubo* is the 'Wauwau' of the German nursery: 'Sei artig, sonst beisst dich der Wauwau'. The relation of this name to the βαυβών of Herondas, VI 19, may be explained by the use of κύων = τὸ αἰδοῖον. —Pp. 313-16. G. Knaack. Zum Margites. Literary history of the typical fool of classical antiquity.—Pp. 346-7. V. Szelinski. Zu den Sprichwörtern der Römer.—Pp. 317-20. A. Brinkmann. Zu Galens Streitschrift gegen die Empiriker.—P. 320. W. Schmid. Das Scholium Pindar. Olymp. IX 74^b.—F. B. Ad-denda (to pp. 35, 39).

Pp. 321-28. Neptunia prata. F. Bücheler. Study of an African mosaic which shows the various forms of Roman ships. It seems to belong to the period of Hadrian, and may have been intended to illustrate a passage in the Prata of Suetonius.

Pp. 329-45. Adnotationes ad Libanii Orationum editionem Foersterianam. H. van Herwerden.

Pp. 346-72. Stipulari. S. Schlossmann. *Stipulari* is evidently formed from *stipula*, the diminutive of *stips*. The metaphor involved may have been that the small contributions (*stipes*) which various people "chipped in" to make up a general fund were like the single straws (*stipulae*) which went to make up the gleaner's pile. Compare Ovid's phrase, Am. I 8, 88, 'de *stipula* grandis acervus erit'. An appendix is devoted to the Umbrian *stiplo*.

Pp. 373-90. Die Barthschen Statiushandschriften. A. Klotz. The writer believes in the existence of Barth's "membranae optimae", but thinks they were of little value for the textual study of Statius.

Pp. 391-406. Die Bedeutung von προθύειν. L. Ziehen. The regular meaning is "to sacrifice before"; the only passage where the word certainly means "to sacrifice for" belongs to the fourth century A. D.

Pp. 407-50. Zu Catulls Carmina maiora. Th. Birt. A subjective "interpretation" of Carm. 62, followed by notes, mainly textual, on Carm. 63-68. 68^a has nothing to do with 68^b.

Pp. 451-70. Das Synodikon des Athanasius. G. Loeschke.

Miscellen.—Pp. 471-3. C. Wachsmuth. Das Hafenwerk des Rhodiens Timosthenes.—Pp. 473-6. L. Deubner. Zu den Funden vom Kotilon.—Pp. 477-8. V. Szelinski. Zu den Sprichwörtern

der Römer.—P. 478. G. L. Hendrickson. *Discas* für *deiscas*, *dehiscas* bei Catull 98, 6.—Pp. 479–80. A. v. Domaszewski. Titulus Divitiensis vindicatus.

Pp. 481–505. Eigennamen als Zeugen der Stammesmischung in Bööten. F. Solmsen.

Pp. 506–11. De Horatio et Pollione. P. Sonnenburg. In Horace, Od. II 1, 2, *vitia* does not mean blunders of the generals, but should be compared with Od. I 2, 23, *vitio parentum*, I 2, 47, *nostris vitiis*. The expression *periculosa alea*, v. 6, must have meant to Horace's readers *anceps et periculosa fortuna*.

Pp. 512–24. Herodes *περὶ πολιτείας*. W. Schmid.

Pp. 525–31. Zur siebenten Satire Juvenals. L. Radermacher. Juvenal's three classes of literary men—poets, historians, teachers—are given in the same order by several ancient writers. We need not assume the loss of any lines from the brief description of the plight of the historians.

Pp. 532–41. Die Tholos in Epidauros. J. H. Holwerda. This seems to have been "der Schlangentempel des Asklepiosfetisches".

Pp. 542–64. Pontosvölker, Ephoros und Apollonios von Rhodos. U. Hoefler. A study of the *Μοσσύνιοι*.

Pp. 565–79. Zwei kretische Inschriften aus Magnesia. P. Deiters.

Pp. 580–87. Die Sammlung der Fragmente des Apollonios Dyskolos. R. Schneider.

Pp. 588–96. Handschriftliches zum Texte des Statius. M. Manitius. Collation of the Dresden MS of the Thebais.

Pp. 597–602. Dresdener Scholien zu Statius Achilleis. M. Manitius.

Pp. 603–15. Ueber eine Quelle von Plutarchs Aetia Romana. Th. Litt. The Fasti of Verrius.

Pp. 616–22. Zu den Bleitafelchen von Styra. A. Körte.

Miscellen.—Pp. 623–4. H. Usener. Psithoros. Mentioned in an inscription found near the temple of Athena at Lindos as a mediator between the goddess and her worshippers.—Pp. 625–6. H. Usener. Klagen und Lachen. The story of Demeter and Iambe illustrated from Sardinian folk-lore.—Pp. 626–8. Th. Kakridis. Die Kontamination in Plautus' Miles gloriosus. The play is not the result of *contaminatio*. The Lucio scene (III 2) is not the work of Plautus.—Pp. 628–30. W. Gilbert. Zu Horaz Oden. Notes on I 2; I 23, 5 ff.; I 28; II 15, 12; II 15, 17. In I 23 the leaves are some of last year's leaves, still hanging on the

trees; the fawn is a yearling. In II 15, 17, *fortuitum caespitem* means the natural turf, in contrast with the *privata porticus*.—Pp. 630-4. S. Schlossmann. Zu Horaz Serm. II 1, 79 sq. *Solventur tabulae* means that the defendant will be discharged, and the 'vorläufig mit Beschlag belegten Schriften' released.—Pp. 635-8. V. Szelinski. Zu den Sprichwörtern der Römer.—Pp. 638-40. F. Buecheler. Lepcis. This seems to have been the older Punic or Libyan form of the name. It seems to be required in Cic. Verr. V 155; Plin. N. H. V 31; Plin. Ep. II 11, 23; Tac. Hist. IV 50, Ann. III 74; etc.

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